

A Brief and Easie  
**EXPLANATION**  
OF THE  
SHORTER CATECHISME,  
PRESENTED  
By the Assembly of Divines  
at *Westminster*, to both Houses of  
PARLIAMENT,  
And by them approved.

Wherein the meanest Capacities may in a speedy and easie way be brought to understand the Principles of Religion.

In Imitation of a Catechisme formerly Published, by Mr *Herbert Palmer* B.D. and late Master of Queens College.

By J. W. Minister of the Gospel.

L O N D O N,  
Printed by *A. Miller*, for *Tho. Underhill* at the Sign of the Bible in Wood-street. 1648.

W



Imprimatur,

*Edm. Calamy.*

August 25.  
1648.



*Wallis*

A Brief and Easie  
**EXPLANATION**  
OF THE  
SHORTER CATECHISME,  
PRESENTED  
By the Assembly of Divines  
at *Westminster*, to both Houses of  
PARLIAMENT,  
And by them approved.

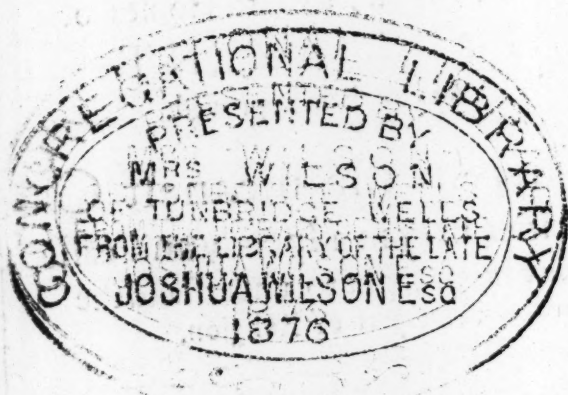
Wherein the meanest Capacities may in a speedy and easie way be brought to understand the Principles of Religion.

In Imitation of a Catechisme formerly Published, by Mr *Herbert Palmer* B.D. and late Master of Queens College.

By *J. W.* Minister of the Gospel.

L O N D O N,

Printed by *A. Miller*, for *Tho. Underhill* at the Sign of the Bible in Wood-street, 1648.



Transcribed by L. M. H. for the Library of the  
City of New York in 1876





TO THE  
R E A D E R.

---

Christian Reader,

**T**hou hast here presented to thee a brief Explanation of the shorter Catechisme, composed by the Assembly of Divines at Westminster, and by them presented to both Houses of Parliament: Which being in a method somewhat unusuall, I thought it requisite to give thee this brief account of it.

Thou hast seen perhaps a Catechisme, heretofore published in a like form, by that Godly, Learned and Reverend Divine, now with God, Mr Herbert Palmer. Which form, though somewhat unusuall, was apprehended by him as

## To the Reader.

very usefull, and was accordingly inter-  
tained with great approbation. It was  
his earnest desire (as is well known)  
that the Assemblies Catechisme (intend-  
ed for publike use) should be published  
in a like form, either by themselves, or  
(at least) by some private hand; and  
was fully resolved to have done it him-  
self, had God afforded him life to see  
that Catechisme fully finished. For  
which cause, together with that intimate  
acquaintance I had with him, I was the  
rather perswaded to undertake this,  
wherein he was by death prevented, as  
well to accomplish his desires, as to gra-  
tifie those, who from the use of it may re-  
ceive benefit.

The Questions and Answers of the  
Assemblies Catechisme (together with  
the texts of Scripture by them annexed  
for the proofs of it) I have preserved in-  
tire without any variation. In compos-  
ing whereof the Assembly was carefull  
that all the Answers might be intire  
sentences of themselves, without de-  
pending for their sense upon the forego-  
ing

## To the Reader.

ing Question, being indeed so many distinct Aphorismes, containing briefly the grounds of Christian Religion: so that the learner is not necessitated to charge his memory with the Question, that he may understand the Answer; nor is there the like danger, as in many other Catechismes, of confounding their understandings by misapplying the Answer to a wrong Question. Their Questions also are so framed, that any one of them may be asked singly, and distinctly, without dependance on the Question foregoing.

That which I have done in it, is only the adding of those shorter Questions, which are answered by Yes, or No, standing directly opposite to them, whereby severall particulars of the larger Answer are distinctly pointed to, and briefly explained, to the apprehension of weak capacities, which they would be apt either not to observe, or not to understand, if they did only learn that large Answer by rote. All which is done without charging the learners memory, for to answer these short Questions, is not so much an

## To the Reader.

exercise of the memory, as of the judgement, being able to distinguish between the truth and falsehood, assenting to the one, and denying the other; Yea the memory is much helped by it, there being nothing in the generall Answer, but what they are put in minde of, by some of the Questions. In the use of it, especially for weak capacities, the Instructor may first rehearse the main Question, without expecting a present Answer thereunto till he have asked all the shorter Questions belonging to it, and received Answers to them; then repeating the main Question, the learner will the better be able to give the generall Answer to the whole, when he hath already assented to all of it by parts. Yet the judicious Instructor is not so limited, but that if need be he may vary from it, either in method, or matter, by addition, omission, or alteration as he sees occasion. If thou receive any good from these endeavours, let God have the glory, and he shall have his end, Who is,

Thine in Christ Jesus,  
J. W.



A brief Explanation of the  
Shorter Catechisme presented by  
the Assembly of Divines at *Westmin-*  
*ster* to both Houses of  
PARLIAMENT.

Question 1.

**W**hat is the chief  
end of man?  
Is it to seek  
himself or make  
himself great?

Or, To enjoy the profits or  
pleasures of the world?

Or, Is it to glorifie God  
and enjoy him for ever?

2. Q What rule hath God  
given to direct us how we may  
glorifie and enjoy him?

Can we receive sufficient  
direction from our own wis-  
dom, or the light of nature?

Or, From Gods works of  
creation and providence only?

Or, Is the word of God the  
only rule?

Or, Must we daily expect  
new revelations from heaven?

Is

*A.* Mans chief end  
is to glorify God *a*,  
and to enjoy him for  
ever *b*. *a* 1 *Cor.* 10.  
31. *Rom.* 11. 36. *b* *Pf.*  
37. 24. to the end.

*2. A.* The word  
of God, which is con-  
tained in the books  
of the old and  
new Testament *c*, is  
the only rule to di-  
rect us how we may  
glorifie and enjoy  
him *d*. *c* 2 *Tim.* 3. 16.  
*Eph.* 2. 20. *d* 1 *Job.* 1;  
2, 3, 4. *B* 3. *A*;

Is that the word of God  
which is contained in the  
Scriptures of the Old and  
New Testament?

Yes.

Or, Somewhat else?

No.

3. Q. What doe the Scrip-  
tures principally teach?

Doe they teach us what  
man is to beleeve concerning  
God?

Yes.

And, What duty God re-  
quires of man?

Yes.

3. A. The Scrip-  
tures principally  
teach what man is to  
beleeve concerning  
God and what duty  
God requires of  
man *e. e 2 Tim. 1. 13*  
& 3. 16.

4. Q. What is God?

Haſt God a body or bodi-  
ly parts?

No.

Or, Is he a ſpirit without  
body or bodily parts?

Yes.

Is God infinite in being?

Yes.

Without any bounds of  
place, time, or perfection?

Yes.

Or, Is he finite as all crea-  
tures are?

No.

Is God eternall in being,  
without either beginning or  
ending?

Yes.

Or, Had he a beginning as  
all creatures have?

No.

And, Shall he never have an  
end?

No.

Is God unchangeable?

Yes.

Or, Is he ſubject to change  
as creatures are?

No.

Is God infinite in wiſdom?

Yes.

Knowing all things?

Yes.

And,

4. A. God is a Spi-  
rit *f*, infinite *g*, eter-  
nal *h*, and unchange-  
able *i*, in his being *k*,  
wiſdome *l*, power *m*,  
holineſſe *n*, goodnes  
and truth *o*. *f Ioh. 1.*  
*24. g Ioh. 11. 7, 8, 9.*  
*h Pſa. 2. 1. i Jam. 1. 17.*  
*k Exo. 3. 14. l Pſa.*  
*147. 5. m Rev. 4. 8.*  
*n Rev. 15. 4. o Exod.*  
*34. 6, 7.*

*the Assemblies Shorter Catechisme.*

<i>And, doing all things wisely?</i>	<i>Yes.</i>
<i>Or, Can there be some what which he knows not?</i>	<i>No.</i>
<i>Or, Doth he want wisdom in some things?</i>	<i>No.</i>
<i>Or, At sometimes?</i>	<i>No.</i>
<i>Is God Almighty or infinite in power?</i>	<i>Yes.</i>
<i>Is he able to do all things?</i>	<i>Yes.</i>
<i>Or, Is somewhat too hard for him?</i>	<i>No.</i>
<i>Is God infinite in holiness?</i>	<i>Yes.</i>
<i>Or, Is there any sin in him?</i>	<i>No.</i>
<i>Or, Doth he allow any to sinne?</i>	<i>No.</i>
<i>Is God infinite in justice?</i>	<i>Yes.</i>
<i>Is he just in all things and at all times?</i>	<i>Yes.</i>
<i>Or, Is there any injustice or unrighteousness in him?</i>	<i>No.</i>
<i>Is God infinite in goodness?</i>	<i>Yes.</i>
<i>Is he good in himself?</i>	<i>Yes.</i>
<i>And, The Author of all good in the creature?</i>	<i>Yes.</i>
<i>Is God infinite in truth?</i>	<i>Yes.</i>
<i>Is it not possible for him to lie?</i>	<i>No.</i>
<i>Nor to erre, or be deceived?</i>	<i>No.</i>
<i>Is God eternall and unchangeable in all these perfections?</i>	<i>Yes.</i>
<i>And, Is it impossible for him to be otherwise?</i>	<i>Yes.</i>
<i>Is God a Spirit infinite eternall and unchangeable in his being?</i>	<i>Yes.</i>
<i>And, Is he infinite, eternall and</i>	



and unchangeable in his will  
dome?

Yes

And, in his power?

Yes

And, In his holiness?

Yes

And, In his justice?

Yes

And, In his goodness?

Yes

And, In his truth?

Yes

5. Q. Are there more gods  
then one?

No.

Were not those gods which  
the heathen worshipped as  
gods?

No.

Is the living and true God  
the only God?

Yes

6. Q. How many persons are  
there in the godhead?

Are there three persons in  
the Godhead, the Father, the  
Son, and the holy Ghost?

Yes

Or, Are there more then  
three?

No.

Or, Fewer?

No.

Is the Father God?

Yes

Is the Son God?

Yes

Is the holy Ghost God?

Yes.

Are there three Gods?

No.

Or, Are these three one  
God?

Yes.

Are they the same in sub-  
stance?

Yes

Or, Divers?

No

Are they equall in power  
and glory?

Yes

Or, Is one more powerful  
then another?

No.

Or, More glorious then an-  
other?

No.

7. Q.

5. A. There is but  
one only the living  
and true God p.  
p Deute. 6. 4. Jere.  
10. 10.

6. A. There are  
three Persons in the  
godhead, the Father,  
the Son, and the holy  
Ghost, and these are  
one God, the same in  
substance, equall in  
power and glory q.  
q 1 Job. 5. 7. Mat. 28.  
19.

7. A.



7 Q. What are the decrees of God?

Are they his eternall purpose, whereby he hath foreordained whatsoever comes to passe?

Yes

Or, Doth somewhat come to passe which God hath not decreed?

No

Or, Otherwise then he hath decreed?

No

Are the decrees of God eternall?

Yes,

Doth God purpose or decree nothing now but what he hath purposed from all eternity?

No.

Doe not the alterations in the creatures occasion an alteration in Gods purposes?

No.

Nor proceed from such an alteration?

No.

Or, Hath God from all eternity, by an unchangeable decree, foreordained those alterations?

Yes

Hath God foreordained all things for his own glory?

Yes

Or, Doth something come to passe which doth not serve to his glory?

No

Or, Which was not intended by him for that end?

No.

Was God moved to make such decrees by any thing, without himself?

No.

Or, Was it meerly according to the counsel of his will?

Yes

8. Q.

7. A. The decrees of God are, his eternall purpose, according to the counsell of his will, whereby for his own glory, he hath fore-ordained whatsoever comes to passe *r. r Eph. 1.4, 11. Rom. 9.22, 23.*

8. Q. How doth God execute his decrees?

Is the work of creation an execution of Gods decrees?

Yes.

And, The works of providence?

Yes

Or, Doth God bring to passe somewhat therein which was not before decreed?

No.

9. Q. What is the work of creation?

Is it Gods making all things of nothing in the space of six daies?

Yes

Or, Was there somewhat which God made not, of which other things were made?

No

Doth God make all things by the word. of his power without the use of instruments?

Yes

Did God create any thing sinfull or amisse?

No.

Or, Was all very good?

Yes

10 Q. How did God create man?

Did God create man both male and female after his own image?

Yes

In knowledge, righteousness and holiness?

Yes

And, Had he dominion over the creatures?

Yes

8. A. God executeth his decrees in the works of creation and providence.

9. A. The work of creation, is God making all things of nothing by the word of power in the space of six daies, and all very good s. s Gen. I. Heb. II. 3.

10. A. God created man male and female after his own image, in knowledge, righteousness and holiness, with dominion over the creatures t. t Gen. I. 26, 27, 28. Col. 3. 10. Eph. 4. 24.

11. *Q What are Gods works of providence?*

Doth God preserve and govern all his creatures?

Yes

*And, All their actions?*

Yes

*Or, Is there somewhat which standeth not in need of his preservation?*

No

*Or, which is exempt from his government?*

No

Is God most holy, wise and powerfull in all his acts of providence?

Yes

*Or, Is there any want of holinesse therein?*

No

*Or, Want of wisdom?*

No

*Or, Of power?*

No

12. *Q What speciall act of providence did God exercise toward man, in the estate wherein he was created?*

Did God enter into a covenant of life with man?

Yes

Upon condition of perfect obedience?

Yes

*Or, Absolutely without any condition?*

No

Had he liberty to eat of the tree of knowledge of good and evil?

No

*Or, Was he forbidden to eat of it?*

Yes

*And, That upon pain of death?*

Yes

13. *Q Did our first parents continue in the estate wherein they were created?*

No

*Or,*

11. *A.* Gods works of providence are, his most holy *u*, wise *w*, and powerfull preserving *x*, and governing all his creatures and all their actions *y*. *u* *Psa.* 147. 17. *w* *Psa.* 104. 24. *Is.* 28. 29. *x* *Heb.* 1. 3. *y* *Psa.* 103. 19. *Mat.* 10. 29, 30, 31.

12. *A.* When God had created man, he entred into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon pain of death *z*. *z* *Gal.* 3. 12. *Gen.* 2. 17.

13. *A.* Our first parents being left to

Or, Did they fall from it by sinning against God?

Were they not confirmed in innocency?

Were they forced to sin?

Or, Were they left to the freedom of their own wills?

14. Q. What is sin?

Is any transgression of Gods Law a sin?

And, Any want of conformity to it?

Even in the smallest matters?

Or, Only some grosse transgressions?

15. Q. What was the sin whereby our first parents fell from the estate wherein they were created?

Was it their eating the forbidden fruit?

Or, Was it some other sin?

16. Q. Did all mankind fall in Adams first transgression?

Did Christ fall as well as others?

Or, Those that descended from Adam by ordinary generation?

Did they all sin with Adam in his first transgression?

And,

the freedom of their own will, fell from the estate wherein they were created, by sinning against God. a *Gen. 3. 6, 7, 8, 13. Eccl. 7. 29.*

14. A. Sin is any want of conformity unto, or transgression of the law of God b. b. 1 *Joh. 3. 4.*

15. A. The sinne whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit c. c. *Gen. 3. 6, 12.*

16. A. The Covenant being made with Adam not only for himself, but for his posterity, all mankind descending from him by ordinary generation, fell with him in his first transgression d.

*And, Fall with him there-  
in?*

Yes

*Was the covenant made  
with Adam for his posterity as  
well as himself?*

Yes

*Or, For himself only?*

No

*17 Q Into what estate did  
the fall bring mankinde?*

Yes.

*Into an estate of sin?*

Yes

*And, Of misery?*

*18 Q Wherein consists the  
sinfulness of that estate where-  
into man fell?*

*Is man guilty of Adams first  
sin?*

Yes

*And, Doth he want origi-  
nall righteousness?*

Yes

*Or, Doth man still retain  
that righteousness wherein he  
was created?*

No

*Is there a corruption of his  
whole nature?*

Yes

*Or, Is some part undefiled?*

No

*Is this that which is com-  
monly called originall sin?*

Yes.

*Doe all actuall transgressi-  
ons proceed from it?*

Yes

*And, Are they part of the  
sinfulness of mans condition?*

Yes

*19 Q What is the misery  
of that estate whereinto man  
fell?*

*Have al mankind by their fal  
lost communion with God?*

Yes

*And,*

*gression d. d Gen.2.*

*16, 17. Rom. 5. 12.*

*1 Cor. 15. 21, 22.*

*17. A. The fall  
brought mankinde  
into an estate of sin  
and misery e. e Rom.  
5. 12.*

*18. A. The sinfulness  
of that estate where-  
into man fell, consists  
in the guilt of Adams  
first sin, the want of  
original righteousness,  
and the corruption of  
his whole nature,  
which is commonly  
called originall sin,  
together with all ac-  
tuall transgressions  
which proceed from  
it f. f Rom. 5. 12, 19.  
Rom. 5. 10. to 20. Eph.  
2. 1, 2, 3. Jam. 1. 14, 15.  
Mat 15. 19.*

*19. A. All mankind  
by their fall lost com-  
munion with God g,  
are*

*Ans.* Are they under his wrath and curse?

Are they made liable to all the miseries of this life?

*Ans.* To death it self?

Doth death put an end to all their misery?

*Or,* Are they liable to the pains of hell for ever?

are under his wrath and curse *h*, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever *i. g* *Gen.* 3. 8, 10. *h* *Eph.* 2. 2, 3. *Gal.* 3. 10. *i* *Lam.* 3. 39. *Rom.* 6. 29. *Mat.* 25. 41, 46.

20. *Q* Did God leave all mankind to perish in the estate of sin and misery?

*Or,* Doth he deliver all mankind out of it?

*Or,* Hath he elected some to everlasting life?

From all eternity?

*Ans.* Was it out of his meer good pleasure?

*Or,* Because of something foreseen in them, moving him thereunto?

Doth God deliver them out of the estate of sin and misery, and bring them into an estate of salvation?

Are they thus delivered and saved by the first covenant (which was a covenant of works) upon their perfect obedience?

*Or,* Did God enter into a covenant of grace to deliver and

20. *A.* God having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer *l. k* *Eph.* 1. 4. *l* *Rom.* 3. 20, 21, 22 *Gal.* 3. 21, 22.

and save them by a redeemer? *Yes*

**21. Q.** *Who is the Redeemer of Gods elect?*

Is the Lord Iesus Christ the only Redeemer of Gods elect?

*Yes*

*Or,* Is there any other Redeemer?

*No.*

Is not he the eternall Son of God?

*Yes*

*And,* Did he become man?

*Yes*

Is he both God and man?

*Yes*

Are these two distinct natures in Christ?

*Yes*

*And,* Two distinct persons?

*No.*

*Or,* Two distinct natures and one person?

*Yes*

*And,* Doth he continue so to be for ever?

*Yes.*

**22. Q.** *How did Christ being the Son of God become man?*

Did Christ the Son of God become man, by taking to himself a true body and a reasonable soul?

*Yes*

*Or,* Had he a body without a soul?

*No.*

*Or,* A soul without a body?

*No.*

Was he conceived and born in an ordinary way as others are?

*No.*

*Or,* Was he conceived by the holy Ghost in the womb of the Virgin Mary, and born of her?

*Yes*

*Was*

**21. A.** The only Redeemer of Gods elect is the Lord Iesus Christ *m*, who being the eternall Son of God, became man *n*, and so was, and continueth to be God and man in two distinct natures, and one person for ever *o, m i Ti.*

*2.5, 6. n Ioh. 1. 14. Gal. 4. 4. o Rom. 9. 5. Luk. 1. 35. Col. 2. 9. Heb. 7. 24. 25.*

**22. A.** Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s. p Heb. 2. 14, 16. & 10. 5. q Ma. 26. 38, r Luk. 1. 27, 31, 35, 42. Gal. 4. 4.*

**23. A.**



Was he conceived and born without sin ?

Yes

Or, Was he conceived and born in sin as others are?

No.

23. Q. What Offices doth Christ execute as our Redeemer ?

Doth he execute the office of a Prophet ?

Yes

And, Of a Priest ?

Yes

And, Of a King ?

Yes

Did Christ execute these offices in his estate of humiliation ?

Yes

And, In his estate of exaltation ?

Yes

24. Q. How doth Christ execute the office of a Prophet ?

In revealing to us the will of God for our salvation ?

Yes

Or, Is there any thing necessary for our salvation which he hath not revealed ?

No

Doth he reveal this by his word and Spirit ?

Yes

Or, Only by his word without the Spirit ?

No.

25. Q. How doth Christ execute the office of a Priest ?

In his once offering himself a sacrifice to satisfy divine justice ?

Yes

And, To reconcile us to God ?

Yes

Or, Was he offered up by some

23. A. Christ as our redeemer executeth the Offices of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation. *1 A. 1.*

3. 21, 22. *Heb. 12. 25.* with 2 *Cor. 13. 33. He.*

5. 5, 6, 7. & 7. 25. *Psa. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Psa. 2. 8, 9, 10, 11.*

24. A. Christ executeth the office of a Prophet, in revealing to us by his word and Spirit, the will of God for our salvation *u,*

*Ioh. 1. 18. 1 Pet. 1. 10, 11, 12. Ioh. 15. 15. & 20. 31.*

25. A. Christ executes the Office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice *w,* and reconcile us to God *x,*



some other against his will?

No.

Was he not offered up a sacrifice more then once?

No

And, Is he to be offered up no more?

No

Or, doth his once offering up himself a sacrifice suffice to satisfy divine justice and reconcile us to God?

Yes

Did not Christ make intercession for us?

Yes

And, Doth he continue so to do?

Yes

Or, Hath he finished his intercession together with his sacrifice?

No.

And, Is that a part of his Priestly office?

Yes.

26. Q. How doth Christ execute the office of a King?

Doth he subdue us to himself?

Yes

Or, Doe we submit to him meerly of our own accord?

No

Or, Are we by nature enemies to him?

Yes

And, Doth he rule and govern us?

Yes

Or, Permit us to do what we list?

No

Or, Suffer us to remain rebellious?

No.

Doth he defend us?

Yes.

And, Restraine all his and our enemies?

Yes.

And, Conquer them?

Yes.

Or, Doth he leave us exposed

sed

God x, and in making continual intercession for us y. w *Heb. 9.14.* x *Heb. 2.17.* y *Heb. 7.24,25.*

26. A. Christ executeth the office of a King, in subduing us to himself z, in ruling a, and defending us b, and in restraining and conquering all his and our enemies c. z *Act. 15.15,* 16. a *Isa. 33.22.* b *Isa. 32.1,2.* c *1 Cor. 15.25.* *Psa. 1.10.* throughout.

27. A.

fed to dangers, and let us shift for our selves ?	No.	
Or, Suffer our enemies to do what they list ?	No.	
Or, Leave them unconquered, and suffer them finally to prevail against him ?	No.	
Or, Against us ?	No.	
And, Are all these parts of his Kingly office ?	Yes	
27. Q. Wherein did Christs humiliation consist ?		27. A. Christs humiliation consisted in his
Was it any abasing of Christ to be born ?	Yes	being born, and that
Especially in a low condition ?	Yes	in a low condition d,
Was he made under the law ?	Yes	made under the law e,
Or, Exempted from subjection to it ?	No.	undergoing the miseries of this life f, the
Was he freed from the misery of this life ?	No.	wrath of God g, and
Or, Did he undergo them ?	Yes	the cursed death of
And, The wrath of God ?	Yes	the crosse h, in being
Did he suffer death ?	Yes	buried i, and continu-
An ordinary naturall death ?	No.	ing under the domini-
Or, Did he undergo the cursed death of the crosse ?	Yes	on of death for a
Was he buried ?	Yes	time k. d Luk. 2. 7.
And, Did he rise again immediately ?	No	e Gal. 4. 4. f Heb. 13. 2,
Or, Did he continue under the power of death for a time ?	Yes	3. Isa. 53. 2, 3. g Luk.
And, Were all these things parts of Christ humiliation ?	Yes	22. 44 Mat. 27. 46.
28. Q. Wherein consisteth Christs exaltation ?		h Phil. 2. 8. i I Cor. 15.
		3. k Act. 2. 24, 25, 26,
		27, 31.
		28. A. Christs exaltation consisteth in
	Doth	his

Doth he continue still in the grave, and under the power of death?

No.

Or, Did he rise again from the dead the third day?

Yes

Was he to continue still on the earth after his resurrection?

No

Or, Did he ascend up into Heaven?

Yes

And, Sit at the right hand of God the Father?

Yes

And, Shall he remain there for ever?

No

Or, Shall he come to judge the world at the last day?

Yes

Or, Shall he come again before that time?

No

And, Are all these part of Christs exaltation?

Yes

29. Q. How are we made partakers of the redemption purchased by Christ?

By the effectual application of it to us by his holy Spirit?

Yes

Or, May it be effectually applied to us without the Spirit?

No

Or, Can they be partakers of it to whom it is not applied?

No

30. Q. How doth the Spirit apply to us the redemption purchased by Christ?

By working faith in us?

Yes

And, Thereby uniting us to Christ in our effectual calling?

Yes

Or,

his rising again from the dead on the third day *l*, in ascending up into heaven *m*, in sitting at the right hand of God the Father, & in coming to judge the world at the last day *o*, 1 I Cor. 15. 4. in Mar. 16. 19. n Eph. 1. 20. o Act. 1. 11. & 17. 31.

29. A. We are made partakers of the redemption purposed by Christ, by the effectual application of it to us by his holy Spirit *q*. q Tit. 3. 5, 6.

30. A. The Spirit applies to us the redemption purchased by Christ, by working faith in us, and thereby

Or, May all this be done  
without the Spirit?

No by uniting us to Christ  
in our effectuall cal-  
lings, 1 *Eph.* 1. 13, 14.  
*Ioh.* 6. 37, 39. *Eph.* 2. 8.  
1 *Eph.* 3. 17. 1 *Cor.* 1. 9.

21. Q What is effectuall  
calling?

Is it the work of Gods  
Spirit?

Yes Gods Spirit is, where-  
by convincing us of  
our sin and misery *n*,  
enlightning our minds  
in the knowledge of  
Christ *n*, and renew-  
ing our wils *x*, he doth

Doth the Spirit of God  
therein convince us of our  
sin?

Yes

And, Of our misery.

Yes

Or, Be those effectually cal-  
led who are never thus con-  
vinced?

No.

Doth he enlighten our  
mindes in the knowledge of  
Christ?

Yes

And, Renew our wils?

Yes

Or, Do our mindes remain  
as blinde, and our wils as per-  
verse as they were before?

No.

Or, Can this be wrought  
without the Spirit?

No.

And, Doth the Spirit by all  
this perswade and inable vs  
to embrace Iesus Christ free-  
ly offered to us in the Gos-  
pel?

Yes

Or, Do we remain notwith-  
standing all this unwilling?

No.

Or, Unable?

No.

Or, Can we be thus per-  
swaded or enabled without  
the Spirit?

No

31. A. Effectuall cal-  
ling is the work of  
Gods Spirit *z*, where-  
by convincing us of  
our sin and misery *n*,  
enlightning our minds  
in the knowledge of  
Christ *n*, and renew-  
ing our wils *x*, he doth  
perswade and enable  
us to embrace Iesus  
Christ freely offered  
to us in the Gospel *y*.  
1 *Tim.* 1. 9. 2 *Thes.* 2.  
13, 14. 11 *Act.* 2. 37.  
11 *Act.* 26. 18. 10 *Eze.*  
36. 26, 27. *y Ioh.* 6. 44,  
45. *Phil.* 2. 13.

32. Q. *What benefits doe they that are effectually called partake of in this life?*

Do they in this life partake of justification?

Yes

And, Adoption?

Yes

And, Sanctification?

Yes

And, The severall benefits which in this life doe either accompany, or flow from them?

Yes

32. A. They that are effectually called do in this life partake of Justification *z*, Adoption *a*, Sanctification and the severall benefits which in this life do either accompany or flow from them *b. z Rom. 8. 30. a Eph. 1. 5. b 1 Cor. 1. 26. 30.*

33. Q. *What is justification?*  
Doth God therein pardon all our sins?

Yes

Or, Only some of them?

No

Or, Be we still accounted guilty?

No

And, Doth he accept us as righteous in his sight?

Yes

For our own merits or satisfaction?

No

Or, Only for the righteousness of Christ imputed to us, and received by faith alone?

Yes

Or, May we obtain it without faith?

No

Or, By faith and works together?

No

And, Is all this an act of Gods free grace?

Yes

Or, Can we merit or deserve it from God?

No

At least in part?

No

33. A. Justification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by faith alone *f. c Rom. 3. 24, 25. & 4 6, 7, 8. d 2 Cor. 5. 19, 21. e Rom. 5. 17, 18, 19. f Gal. 2. 16. Phil. 3. 9.*

34. Q.

C 34. A.

34. *Q. What is adoption?*

Are we thereby received into the number of the sons of God?

Yes

And, Have a right to all their priviledges?

Yes

And, Is this an act of Gods free grace?

Yes

35. *Q. What is sanctification?*

Are we thereby renewed after the Image of God?

Yes

In the whole man?

Yes

Or, Only in some part?

No.

Or, Doe we remain unrenewed as before?

No

And, Are we perfectly sanctified or renewed?

No.

Or, Inabled (by degrees) more and more, to die unto sin and to live unto righteousness?

Yes.

Are we able of our selves to work this sanctification or renovation?

No

Or, To merit it at Gods hands?

No.

Or, Is it a work of Gods free grace?

Yes

36. *Q. What are the benefits which in this life doe accompany or flow from Justification, Adoption, and Sanctification?*

May

34. *A.* Adoption is an act of Gods free grace *g*, whereby we are received into the number, & have a right to all the priviledges of the sons of God *h*. *g* 1 *Ioh*. 3. 1. *h* *Ioh*. 1. 12. *Rom*. 8. 17.

35. *A.* Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, & are inabled more and more to die unto sin, and live unto righteousness. *i* 2 *Th*. 2. 13. *k* *Eph*. 4. 23, 24. 1 *Rom*. 6. 4, 6.

36. *A.* The benefits which in this life do accompany or flow from Justification, Adoption,

May we in this life have assurance of Gods love ?

Yes

*And,* Peace of conscience ?

Yes

*And,* Joy in the holy Ghost ?

Yes

*Or,* Cannot these be had still after this life ?

Yes

*And,* Shall we have in this life increase of grace ?

Yes

*And,* Perseverance therein to the end ?

Yes

*And,* Do all these benefits accompany or flow from our Justification, Adoption and Sanctification ?

Yes

*Or,* Can those have any of these benefits who are not justified, Adopted and Sanctified ?

No

37. Q. *What benefits doe Beleevers receive from Christ at death ?*

Are their souls at death made perfect in holinesse ?

Yes

*Or,* Doth some corruption remain in them ?

No

*And,* Doe they immediately passe into glory ?

Yes

Before they be again united to their bodies ?

Yes

*And,* Doe their bodies immediately passe into glory ?

No

*Or,* Rest in their graves till the resurrection ?

Yes

Are their bodies at death separated from Christ ?

No

*Or,* Be they still united to Christ ?

Yes

38. Q.

Adoption, and Sanctification, are assurance of Gods love, peace of conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p. m Rom. 5. 1, 2, 5. n Rom. 14. 17. o Pro. 4. 18. p 1 Joh. 5. 13. 1 Pet. 1. 5.*

37. A. The souls of beleevers are at their death made perfect in holinesse *q*, and do immediately passe into glory *r* ; and their bodies being still united to Christ *s*, do rest in their graves *t*, til the resurrection *u. q Heb. 12. 23. r 2 Cor. 5. 1, 6. 8. Phil. 1. 23. Luk. 23. 43. s 1 Thes. 4. 14. t Isa. 57. 2. u Job. 19. 26, 27.*

C 2 A. 38.



38. Q. What benefits doe believers receive from Christ at the resurrection?

Shall they be raised again? *Yes.*

In such a condition as they were before? *No*

Or, Shall they be raised in glory? *Yes*

And, Shall they be openly acknowledged and acquitted in the day of judgement? *Yes*

Or, Rejected? *No*

And, Condemned? *No*

And, Shall they be made perfectly blessed in the full enjoying of God? *Yes*

To all eternity? *Yes*

Or, Only for a time? *No*

39. Q. What is the duty which God requires of man?

Doth he require obedience to his revealed will? *Yes*

Or, Is it at our choice whether or no we will obey him? *No*

And, Is Gods revealed will the rule of our obedience? *Yes*

40. Q. What did God at first reveal to man for the rule of his obedience?

Was the morall law given to man at first? *Yes*

Or, Not till afterwards? *Yes*

And, Did Gods reveal that to man as the rule of his obedience? *Yes*

41. Q.

38. A. At the resurrection, believers being raised up in glory w, shall be openly acknowledged and acquitted in the day of judgement x, and made perfectly blessed in full enjoying of God to all eternity z. w 1 Cor. 15.

43. x Mat. 25. 23. Mat. 10. 32. y 1 Ioh. 3. 2. 1 Cor. 13. 12. z 1 Thes. 4. 17, 18.

39. A. The duty which God requires of man, is obedience to his revealed will a Mic. 6. 8. 1 Sa. 15. 22.

40. A. The rule which God at first revealed to man for his obedience, was the morall Law b Rom. 1. 14, 15. & 10. 5.

41. A.



41. Q. *Where is the morall law summarily comprehended?*

Is it summarily comprehended in the ten Commandments?

Yes

42. Q. *What is the summe of the ten Commandments?*

Are we to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde?

Yes

And, To love our neighbour as our selves?

Yes

And, Is this the summe of the ten Commandments?

Yes

43. Q. *What is the preface to the ten Commandments?*

41. A. The morall Law is summarily comprehended in the ten Commandments c. c Deu 10.4.

42. A. The Sum of the ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde, and our neighbour as our selves d. d Mat. 22.

37, 38, 39, 40.

43. A, The Preface to the ten Commandments is in these words [ *I am the LORD thy God which have brought thee out of the land of Egypt out of the house of bondage* ] e Exo. 20.2.

44. A. The Preface of the ten Commandments, teacheth us that because God is the Lord and our

44. Q. *What doth the preface to the ten Commandments teach us?*

Doth it teach us that God is the Lord?

Yes

And, That he is our God?

Yes.

And,

C 3 God,





38. Q. What benefits doe beleevers receive from Christ at the resurrection?

Shall they be raised again? Yes.  
In such a condition as they were before? No

Or, Shall they be raised in glory? Yes

And, Shall they be openly acknowledged and acquitted in the day of judgement? Yes

Or, Rejected? No

And, Condemned? No

And, Shall they be made perfectly blessed in the full injoying of God? Yes

To all eternity? Yes

Or, Only for a time? No

39. Q. What is the duty which God requires of man?

Doth he require obedience to his revealed will? Yes

Or, Is it at our choice whether or no we will obey him? No

And, Is Gods revealed will the rule of our obedience? Yes

40. Q. What did God at first reveal to man for the rule of his obedience?

Was the morall law given to man at first? Yes

Or, Not till afterwards? Yes

And, Did Gods reveal that to man as the rule of his obedience? Yes

38. A. At the resurrection, beleevers being raised up in glory w, shall be openly acknowledged and acquitted in the day of judgement x, and made perfectly blessed in full enjoying of God to all eternity z. w 1 Cor. 15.

43. x Mat. 25. 23. y 1 Ioh. 3. 2. 1 Cor. 13. 12. z 1 Thes. 4. 17, 18.

39. A. The duty which God requires of man, is obedience to his revealed will. a Mic. 6. 8. 1 Sa. 15. 22.

40. A. The rule which God at first revealed to man for his obedience, was the morall Law b Rom. 1. 14, 15. 10. 5.

41. Q. *Where is the morall law summarily comprehended?*

Is it summarily comprehended in the ten Commandments?

Yes

42. Q. *What is the summe of the ten Commandments?*

Are we to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde?

Yes

And, To love our neighbour as our selves?

Yes

And, Is this the summe of the ten Commandments?

Yes

43. Q. *What is the preface to the ten Commandments?*

44. Q. *What doth the preface to the ten Commandments teach us?*

Doth it teach us that God is the Lord?

Yes

And, That he is our God?

Yes.

And,

41. A. The morall Law is summarily comprehended in the ten Commandments c. c Deu 10.4.

42. A. The Sum of the ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our minde, and our neighbour as our selves d. d Mat. 22.

37, 38, 39, 40,

43. A, The Preface to the ten Commandments is in these words [ *I am the LORD thy God which have brought thee out of the land of Egypt out of the house of bondage* ] e Exo. 20.2

44. A. The Preface of the ten Commandments, teacheth us that because God is the Lord and our  
C 3 God,

*And,* That he is our Redeemer?

Yes, God, and redeemer, therefore we are

*Or,* Can we be redeemed by any other?

No bound to keep all his Commandments f.

*And,* That therefore we are bound to keep all his Commandments?

Yes f Luk. 4. 74, 75. 1 Pe. 15. 16, 17, 18, 19.

*Or,* May we notwithstanding all this break his Commandments?

Yes

No

*Or,* At least some of them?

No

45. Q. Which is the first Commandment?

45. A. The first Commandment is [Thou shalt have no other Gods before me g.] g Exo. 20. 3.

46. Q. What is required in the first Commandment?

46. A. The first

Doth it require us to know God?

Yes

*Or,* May we be safely ignorant of him?

No

*And,* Are we to acknowledge him to be the only true God?

Yes

*And,* That there is none other but he?

Yes

*And,* To be our God?

Yes

*Or,* Is it enough to acknowledge him to be God, though we do not take him to be our God?

No.

*And,* Are we to worship and glorifie him accordingly?

Yes.

To love him, fear him, trust in him, and obey him?

Yes

As God, and as our God?

Yes.

47. Q.

requires us to know & acknowledge God to be the only true God and our God h, and to worship and glorifie him accordingly i. h 1 Chro. 28. 9. Deu. 26. 27. 1 Mar. 4. 10. Psal. 29. 2.

47. A

47 Q *What is forbidden in the first Commandment?*

Doth it forbid the denying of the true God to be God?

Yes

Or, To be our God?

Yes

And, The neglect of worshipping and glorifying him as such?

Yes

Or, The giving of that glory and worship to any other, which is due to him alone?

Yes

Or, May we give that glory or worship to some other?

No

Or, Forbear to give it him?

No

48. Q. *What are we specially taught by these words [before me] in the first Commandment?*

Do they teach us that God who seeth all things, taketh notice of the sin of having any other God?

Yes

Or, Doth he take no notice of it at all?

Yes

And, Is he much displeased with it?

Yes

49. Q. *Which is the second Commandment?*

47. A. The first Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*, and the giving that worship and glory to any other which is due to him alone *n*. *k Psa.* 14. 1. *l Rom.* 1. 21. *m Psa.* 81. 10, 11. *n Rom.* 1. 25, 26.

48. A. These words [before me] in the first Commandment teach us that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*. *o Ez.* 8. 5. to the end.

49. A. The second Commandment is, [Thou shalt not make unto thee any graven image, or any likeness]

C 4 of

50. Q

of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth thou shalt not bow down thy self to them nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments p ]  
p Exo. 20. 4, 5, 6.

40 Q What is required in the second Commandment?

Doth God leave us to worship and serve him in what way or manner we please?

Or, Not to worship him at all?

Or, Hath God appointed any Religious worship and ordinances in his word?

And, Doth this Commandment

50. A. The second Commandment requireth, the receiving, observing and keeping pure and untire all such religious worship and ordinances, as God hath appointed in his word q,

No

No

Yes.

ment



ment require us to receive and observe all such ?

Yes

*And,* To keep them pure and inspire ?

Yes

*Or,* May we reject them ?

No

*Or,* Not observe them ?

No

At least some of them ?

No

*Or,* Suffer them to be polluted ?

No

*Or,* Corrupted ?

No

51. Q. *What is forbidden in the second Commandment ?*

Doth it forbid the worshipping of God by images, or any other way not appointed in his word ?

Yes

*Or,* May we worship God by images ?

No

*Or,* By any other way of our own invention ?

No

52. Q. *What are the reasons annexed to the second Commandment ?*

Hath God a sovereignty over us ?

Yes

*And,* A propriety in us ?

Yes

*And,* Hath he a zeal to his own worship ?

Yes

*And,* Are these reasons why we should not worship him in any other way then what he hath appointed in his word ?

53. Q. *Which is the third Commandment ?*

54. Q.

word 9, q *Deut.* 32.

46. *Mat.* 28. 20. *Act.* 2. 42.

51. A. The second Commandment forbiddeth the worshipping of God by

Images, or any other way not appointed in his word. *r Deut.* 4 15, 16, 17, 18, 19. *Exo.* 32. 5, 8.

52. A. The reasons annexed to the second Commandment are, Gods so-

veraignty over us, his propriety in us, and the zeal he hath to his own worship. *t Psal.* 96. 2, 3, 6. *u Psal.* 45. 11.

Yes *w Exo.* 34. 13, 14.

53. A. The third Commandment is, [Thou

54. *Q* What is require d  
in the third Commandment ?

Doth it require the holy  
and reverent use of Gods  
Names ?

Of his Titles ?

*And*, Of his attributes ?

*And*, Of his ordinances ?

Of his word ?

*And*, Of his works ?

Or, May any of these be u-  
sed in an unholy and irreve-  
rent manner ?

55. *Q* What is forbidden  
in the third Commandment ?

Doth it forbid all prophana-  
ning any thing whereby God  
makes himself known ?

*And*, All abusing thereof ?

56. *Q* What is the reason  
annexed to the third Command-  
ment ?

[Thou shalt not take  
the name of the  
LORD thy God in  
vain, for the LORD  
wil not hold him guilt-  
less that taketh his name  
in vain. x Exo. 20. 7.

54. *A*. The third  
Commandment re-  
quireth the holy and

*Res.* reverent use of Gods  
*Res.* names, titles, attri-  
*Res.* butes, a, Ordinances, b,  
*Res.* word c, and works d.  
*Res.* y Mat. 6. 9. Deut. 28.

58. 2 Psa. 68. 4. a Re.  
3. 4. b Mal. I. 11, 14.  
c Psa. 138. 1, 2. d Job.  
36. 24.

55. *A*. The third  
Commandment for-  
biddeth all pro-  
phaning or abusing

*Res.* of any thing where-  
*Res.* by God makes him-  
self known e. e Mal.  
1. 6, 7, 12. & 2. 2 & 3,  
14.

56. *A*. The reason  
annexed to the third  
Command-

Is

Is it because the Lord our God will not suffer the breakers of this Commandment to escape his righteous judgements?

*Yes*

Doe they not sometime escape punishment from men?

*Yes*

And, May they not likewise escape Gods righteous judgements?

*No.*

Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgements f. f 1 Sam. 2. 12, 17, 22, 29. 1 Sam. 3. 13. *Deu.* 28 58, 59.

57. Q Which is the fourth Commandment?

57. A. The fourth Commandment is, [Remember the Sabbath day to keep it holy: Six daies shalt thou labour and do all thy work; but the seventh day is the Sabbath of the LORD thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates:

58. Q

gates: For in six daies  
the LORD made hea-  
ven and earth, the sea,  
and all that in them is,  
and rested the seventh  
day, wherefore the  
LORD blessed the  
Sabbath day, & hal-  
lowed it g. g. Exo. 20.  
8, 9, 10, 11.

58. Q. What is required in  
the fourth Commandment?

Hath it require the keeping  
holy to God such set time as  
he hath appointed in his  
word?

Hath God expressly ap-  
pointed one whole day in se-  
ven, to be a holy Sabbath to  
himself?

Or, Hath he left it to us to  
keep what time we please?

59. Q. Which day of the  
seven hath God appointed to be  
the weekly Sabbath?

Did God at first appoint  
the first day of the week to be  
the weekly Sabbath?

And, Was this to be obser-  
ved from the beginning of the  
world to the resurrection of  
Christ?

And, Is it to be observed  
still?

Yes

Yes

No

Yes

Yes

No

Or,

58. A. The fourth  
Commandment re-  
quireth the keeping  
holy to God such set  
time as he hath ap-  
pointed in his word,  
expressly one whole  
day in seven, to be a  
holy Sabbath to him-  
self h. h. Deut. 5. 12,  
13, 14.

49. A. From the be-  
ginning of the world  
to the resurrection  
of Christ, God ap-  
pointed the seventh  
day of the week to  
be the weekly Sab-  
bath, and the first  
day of the week ever  
since,

Or, The first day of the week ever since?

And, Is that to continue to the end of the world?

Is this the Christian Sabbath?

60. Q. How is the Sabbath to be sanctified?

Is it enough to rest some part of that day?

Or, Must we rest all the day?

Even from such worldly imployments and recreations as are lawfull on other daies?

Or, From such things only as are at all times sinfull?

Are not works of necessity and mercy to be done that day?

And, May we spend the rest of the time idly?

Or, Must we spend the whole time in the publick and private exercises of Gods worship, except so much as is to be taken up in the works of necessity and mercy?

Or, May we when we have spent some time in publick worship, spend the rest how we please?

61. Q. What is forbidden in the fourth Commandment?

Dort

Yes since, to continue to the end of the world, which is the Christian Sabbath i. *Gen.* 2.2,3. *1 Cor.* 16.1,2. *Act.* 20.7.

60. A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly imployments and recreations as are lawfull on other daies, and spending the whole time in the publick and private exercises of Gods worship, except so much time as is to be taken up in the works of necessity and mercy n. k *Exod.* 20.8,10. l *Exo.* 16.25, 26,27,28. *Neh.* 13.15, 16,17,18,19,21,22. m *Luk.* 4.16. *Act.* 20.7. *Psa.* 92. title. *Isa.* 66.23. n *Mat.* 12.1. to 13.

61. A. The fourth Commandment

Doth it forbid the omission of the duties required?

Yes.

And, The carelesse performance of them?

Yes.

And, The profaning of the day by idlenesse?

Yes.

Or, By doing that which is in it self sinfull?

Yes.

Or, By unnecessary thoughts, words and works about worldly imployments and recreations?

Yes.

Commandment forbiddeth the omission or carelesse performance of the duties required *o*, and the profaning the day by idlenesse *p*, or doing that which is in it self sinfull *q*, or by unnecessary thoughts words or works about our callings and recreations *r*. *o* *Eze.* 22.26. *Am.* 8.5. *Mal.* 1.13. *p* *Act.* 20. 7,9. *q* *Ex.* 23.38. *r* *Ier.* 17. 24,25,26. *Isa.* 58.13.

62. Q What are the reasons annexed to the fourth Commandment?

Is not Gods allowing us six daies of the week for our imployments, a reason why we should the rather keep a seventh day holy to him?

Yes.

And, Doth not God challenge a speciall propriety therein?

Yes.

And, Is not Gods own example, and his blessing the Sabbath day, a further reason for us to keep it holy?

Yes.

62. A. The reasons annexed to the fourth Commandment are, Gods allowing us six daies of the week for our own imployments *s*, his challenging a speciall propriety in the seventh, his own example, and his blessing the Sabbath day *t*. *s* *Exo.* 20. 9.

*t* *Exo.*

63 Q Which is the fifth Commandment?

64 Q What is required in the fifth Commandment?

Doth it require the preserving the honour which belongeth to every one in their severall places and relations?

As superiors, inferiors, or equals?

Or, Only the honor due to our naturall parents?

Or, Only to our superiours?

And, Doth it require the performing all duties so belonging to them?

65 Q What is forbidden in the fifth Commandment?

Doth it forbid the neglect of the honour and duty which belongeth to every one in their severall places and relations?

And, Doing any thing against it?

t Exo. 20. 11.

63. A. The fifth Commandment is, [Honour thy Father and thy mother, that thy daies may be long upon the land which the LORD thy God giveth thee. u. Exo. 20. 12.]<sup>e</sup>

64. A. The fifth Commandment requireth the preserving the honour and performing the duties belonging to every one in their severall places and relations as superiors, inferiors x, or equals y, w Eph. 5. 21. x I Pet. 2. 17. y Rom. 12. 20.

65. A. The fifth Commandment forbiddeth the neglecting of or doing any thing against the honour and duty which belongeth to every one

Yes

Yes.

No.

No.

Yes.

Yes

Yes.

Or



Or, May we reproach or disgrace our superiours?

No

Or, Unduly oppose and resist them?

No

Or, Disobey their lawfull commands?

No

Or, May we carry our selves proudly and scornfully towards our equals?

No

Or, Inferiours?

No

66. Q. What is the reason annexed to the fifth Commandment?

Is there a promise of long life and prosperity to all such as keep this Commandment?

Yes

And, Are we to understand this (and other such promises of temporall mercies) without limitation?

No

Or, Onely as it shall serve for Gods glory and their own good?

Yes

67. Q. Which is the sixth Commandment?

68. Q. What is required in the sixth Commandment?

Doth it require all lawfull endeavours to preserve our own life?

Yes

And, To preserve the life of others?

Yes

Or,

one in their severall places and relations *z. z. Mat. 15. 4, 5, 6. Eze. 34. 2, 3, 4. Ro. 13. 8.*

66. A. The Reason annexed to the fifth Commandment is a promise of long life and prosperity (as far as it shall serve for Gods glory and their own good) to all such as keep this Commandment *a. Dent. 5. 16. Eph. 6. 2, 3.*

67. A. The sixth Commandment is, [Thou shalt not kill] *b. Exo. 20. 13.*

68. A. The sixth Commandment requireth all lawfull endeavours to preserve our own life *c,* and the life of others *d.*



Or, Is it sufficient that we  
doe not take it away ?

No

Or, May we use any unlaw-  
full means to preserve it ?

No.

69 Q. *What is forbidden in  
the sixth Commandment ?*

Doth it forbid the taking  
away of our own life ?

Yes

And, The taking away of  
our neighbours life unjustly ?

Yes.

And, Whatsoever tendeth  
thereunto ?

Yes

Or, Doth it allow hatred  
and malice ?

No

Or, Rash and immoderate  
anger ?

No.

Or, Reproaches and injuries  
which doe not actually take  
away life ?

No.

And, Doth it forbid all  
putting of malefactors to  
death by the Magistrate ?

No

Or, All taking away the  
lives of men in a lawfull warre  
or necessary defence ?

No.

70. Q. *Which is the seventh  
Commandment ?*

thers d. c Eph. 5. 28,  
29. d 1 Kin. 18. 4.

69. A. The sixth  
Commandment for-  
biddeth the taking  
away of our own life  
or the life of our  
neighbour unjustly,  
and whatsoever ten-  
deth thereunto e.  
e Act. 16. 28. Gen.  
9. 6.

70. A. The seventh  
Commandment is,  
[Thou shalt not com-  
mit adultery f] f Ex.  
20. 14.

71. Q. *What is required in  
the seventh Commandment ?*

Doth it require the prefer-  
vation of our own chastity ?

And, The chastity of our  
neighbours ?

Yes

Yes

And,

71. A. The seventh  
Commandment re-  
quireth the pre-  
servation of our  
own and our neigh-  
bours chastity in  
D heart,

And, This in heart, speech, and behaviour ?

Or, Is it sufficient to avoid grosse acts of uncleannesse ?

72. Q. What is forbidden in the seventh Commandment ?

Doth it forbid all unchaste thoughts, words and actions ?

Or, Doth it allow unchaste and wanton thoughts ?

Or, Lascivious and wanton words ?

Or, Gestures ?

73. Q. Which is the eighth Commandment ?

74. Q. What is required in the eighth Commandment ?

Doth it require the lawfull procuring and furthering of our own wealth and outward estate ?

And, The wealth and outward estate of others ?

Or, Is it sufficient to look to our selves only, without regarding others ?

Or, May we be altogether carelesse of either ?

Or, May we use any sinfull or unlawfull way to procure wealth to our selves or others ?

75. Q. What is forbidden in the eighth Commandment ?

Doth

Yes heart, speech and behaviour g. 1 Cor. 7. 2, 3, 5, 34, 36. Col. 4. 6. Eph. 5. 3, 4.

No 72. A. The seventh Commandment forbiddeth all unchaste thoughts, words and actions b. h Mat. 15. 19. & 5. 28. Ep. 5. 3, 4

No 73. A. The Eight Commandment is, [ Thou shalt not steal ] i Exo. 20. 15.

No 74. A. The eighth Commandment requireth the lawfull procuring and furthering the wealth and outward estate of our selves and others k. k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Dent. 22. 1, 2, 3, 4, 5. Exod. 23. 45. Gen. 47. 14, 20.

No 75. A. The eighth Command-

Doth it forbid whatsoever doth or may unjustly hinder our own wealth or outward estate?

Yes

Or, The wealth and outward estate of our neighbour?

Yes

Or, May we unjustly prejudice others to enrich our selves?

No

76. Q Which is the ninth Commandment?

77. Q What is required in the ninth Commandment?

Doth it require the maintaining and promoting of truth between man and man?

Yes

And, Of our own and our neighbours good name?

Yes

Especially in witnesse bearing?

Yes

Or, Is it enough to seek our own credit, though with prejudice to truth, or the good name of others?

No

Or, May we be careless of either?

No

78. Q What is forbidden in the ninth Commandment?

Doth it forbid whatsoever is

Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbours wealth or outward estate *1. 1 Pro. 21. 17. & 23. 20, 21. & 28. 19 Eph. 4. 28.*

76. A. The ninth Commandment is, [Thou shalt not bear false witnesse against thy neighbour m] m *Exe, 20. 16.*

77. A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n*, and of our own and our neighbours good name *o*, especially in witnesse-bearing *p*. n *Zac. 8. 16. o 3 Joh. 12. p Pro, 14. 5, 25.*

78. A. The ninth Commandment forbiddeth

D 2 bid-

is prejudiciall to truth ?

Yes | biddeth whatsoever

And, Whatsoever is injurious to our own or our neighbours good name ?

Yes. | truth, or injurious to our own, or our

Is it not lawfull sometimes to lie ?

No. | neighbours good

At least in smaller matters ?

No | name q. q 1 Sam. 17.

Or, For our own or others advantage ?

No | 28. Lev. 19.6. Psa. 15.3.

Or, For the preservation of our selves, or others ?

No.

Or, For a good end ?

No

79. Q. Which is the tenth Commandment ?

79. A. The tenth Commandment is, [Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his asse, nor any thing that is thy neighbours r ] r Exo 20.17.

80. Q. What is required in the tenth Commandment ?

Doth it require full contentment with our own condition ?

Yes.

Without the least motions or inclinations to the contrary ?

Yes.

Or, Is it enough that we do not use unlawfull means to alter it ?

No

And,

80 A. The tenth Commandment requireth full contentment with our own condition s, and a right and charitable frame of spirit toward our neighbour, and

*And,* Must we have a right and charitable frame toward our neighbour, and all that is his?

Yes

Rejoycing in anothers good as our own?

Yes

*And,* Sympathizing with others in affliction?

Yes

*Or,* Is it enough that we doe not outwardly wrong them in any thing?

No

81. *Q.* What is forbidden in the tenth Commandment?

Doe it forbid all discontentment with our own estate?

Yes

Although but in the least motions or inclinations of the heart?

Yes

*And,* Envyng or grieving at the good of our neighbour?

Yes

*And,* All inordinate motions and affections to any thing that is his?

Yes

May we wish his hurt?

No.

Nor covet to have any thing that is his?

No

82. *Q.* Is any man able perfectly to keep the Commandments of God?

No.

Was not Adam able before his fall?

Yes

Is no meer man since the fall,

and all that is his.

s *Heb.* 13. 5. *1 Ti.* 6. 6.

t *Rom.* 12. 15. *1 Tim.*

1. 5. *1 Cer.* 13. 4, 5,

6, 7.

81. *A.* The tenth

Commandment for-

biddeth all discon-

tentment with our

own estate, envy-

ing or grieving at the

good of our neigh-

bour, and all inor-

dinate motions and

affections to any

thing that is his.

x. *u* *1 Kin.* 21. 4. *Eft.* 5.

13. *1 Cor.* 10. 10.

w *Gal.* 5. 26. *Jam.* 3.

14. 16. x *Rom.* 7. 7, 8.

& 13. 9. *Deut.* 5. 21.

82. *A.* No meer man

since the fall, is able

in this life, perfectly

to keep the Com-

mandments of God.

fall, able in this life perfectly to keep them?

Was not Christ able to do it in this life?

And, Was not he meer man?

Or, Was he God as well as man?

Shall not the glorified Saints in heaven be able perfectly to keep the Commandments of God?

And, Not in this life?

But do they daily break them, in thought, word and deed?

83. Q. Are all transgressions of the law equally hainous?

Or, Are some sins more hainous in the sight of God then others?

Are some sins in themselves more hainous then others?

And, Are some sins made more hainous, by reason of severall aggravations, then otherwise they would be?

84. Q. What doth every sin deserve?

Doth every sin deserve Gods wrath and curse?

In this life only?

Or, In that only which is to come?

Or, Both in this life and that which is to come?

Is not that too great a punishment?

but daily break them in thought, word and deed. y *Eccl.* 7. 20. *1 Joh.* 1. 8, 10. *Gal.* 5. 17. *2 Gen.* 6. 5. & 8. 21 *Rom.* 3. 9. to 21, *Jam.* 3. 2. to 13.

Yes

No

Yes

No

Yes

Yes

Yes

Yes

No

No

Yes

No

Not

83. A. Some sins in themselves, and by reason of severall aggravations, are more hainous in the sight of God then others. *a Ezek.* 8. 6. 13, 15. *1 Ioh.* 5. 16. *Psa.* 78. 17. 32, 56.

84. A. Every sin deserveth Gods wrath & curse, both in this life, and that which is to come. *b Eph.* 5. 6. *Gal.* 3. 10. *Lam.* 3. 39. *Mat.* 25. 41.

85. A

Not for the smallest sins? *No*

85. *Q. What doth God require of us, that we may escape his wrath and curse, due to us for sin?*

Is there any way to escape it? *Yes*

And, Shall all escape it? *No*

Doth God require of us faith in Jesus Christ that we may escape it? *Yes*

And, Doth he require repentance unto life? *Yes*

Or, Shall any escape Gods wrath and curse that doe not beleve in Christ? *No*

Or, Doe not repent? *No*

And, Doth God require of us faith and repentance? *Yes*

Or, Is it sufficient to say Christ hath beleved and repented for us? *No*

Are there not outward means whereby Christ communicateth to us the benefits of redemption? *Yes*

And, Doth God require a diligent use of all these means? *Yes*

Or, May we safely neglect any of them? *No.*

Or, Use them carelessly? *No,*

Or, Can we expect ordinarily that they shall escape the wrath and curse of God who doe not use them? *No.*

86. *Q. What is faith in Jesus Christ?*

Is it a saving grace whereby we

85. *A.* To escape the wrath and curse of God due to us for sin, God requireth of us, Faith in Jesus Christ, Repentance unto life, with the diligent use of all outward means whereby Christ communicateth to us the benefits of redemption, *d. c. Act. 20. 21. d. Pro. 2. 1. to 6. & 8. 32. to the end.*

*1/a. 55. 3.*

86. *A.* Faith in Jesus Christ is a saving  
D 4 grace,



we receive and rest upon  
Christ alone for salvation, as  
he is offered to us in the Gos-  
pel?

Or, May we expect to be  
saved by any other, without  
Christ?

Or, Together with Christ?

Or, To be saved by Christ  
upon any other terms than as  
he is offered to us in the Gos-  
pel?

Do we not receive and rest  
upon Christ for salvation by  
any other graces?

Or, By our good works?

Or, Is it by faith only?

87. Q. What is repentance  
unto life?

Is it a saving grace whereby  
a sinner turneth from sin un-  
to God?

Or, May there be repentance  
unto life, without a turning  
from sin?

Or, Without turning to  
God?

And, Doth this arise out of  
a true sense of his sin?

And, A true apprehension  
of the mercy of God in  
Christ?

Or, May we expect a true  
repentance without these?

Must there be a grief and  
hatred of sin?

And, A purpose of, and en-  
deavour

grace *e*, whereby we  
receive and rest upon  
him alone for salva-  
tion, as he is offered  
to us in the Gospel.  
*e* Heb. 10. 39, f *Ioh.* 1.  
12. 1 *sa.* 26. 3, 4. *Phil.* 3.  
9. *Gal.* 2. 16.

87. A. Repentance  
unto life is a saving  
grace *g*, whereby a  
sinner out of a true  
sense of his sin *h*, and  
apprehension of the  
mercy of God in  
Christ *i*, doth with  
grief and hatred of  
his sin, turn from it  
unto God *k*, with  
full purpose of, and  
endeavor after new  
obedience *l*. *g* *Aet.*  
11. 18. *h* *Aet.* 2. 37,  
38. 1 *Isa.* 2. 12. *Ier.* 31.  
18, 19.



deavour after new obedience : *Yes.* 18, 19. *Eze.* 36. 31.

*Or,* Can he be said to turn from his sin to God, who doth not grieve for it ? *No* 11 *Cor.* 7. 11. *Isa.* 1. 16, 17.

*Or,* Not hate it ? *No*

*Or,* Who doth not purpose and endeavour after new obedience ? *No*

88. *Q.* What are the outward means whereby Christ communicateth to us the benefits of redemption ?

Are his ordinances the ordinary and outward means thereof ? *Yes.*

Especially the Word, Sacraments, and prayer ? *Yes.*

Are all these made effectual to the Elect for salvation ? *Yes.*

*And,* To them only ? *Yes.*

*Or,* Be they made effectual to salvation to any that are not elected ? *No.*

89. *Q.* How is the Word made effectual to salvation ?

Is the Word an effectual means of convincing and converting sinners ? *Yes.*

*And,* Is it effectual (when they are converted) to build them up in holiness and comfort, through faith unto salvation ? *Yes.*

Is the reading of the word usefull to these ends ? *Yes.*

But

88. *A.* The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially

the word, Sacraments, and prayer, all

which are made effectual to the elect for

salvation *m. m.* *Mat.*

19, 20. *Act.* 2. 42,

46, 47.

89. *A.* The Spirit of God maketh the reading, but especially

the Preaching of the Word, an effectual

means of convincing and converting sinners, and of building

them up in holiness & comfort through

faith

faith

But especially the preaching of the word ?

And, Hath the word this efficacy of it self, without the spirit ?

Or, Dorth the Spirit of God make it effectuell for these ends ?

90. Q. How is the Word to be read and heard, that it may become effectuell to salvation ?

Will any negligent reading or hearing the word, serve the turn ?

Or, Must we attend upon it with diligence ?

And, With preparation ?

And, With praier ?

And, Must we receive it with faith and love ?

And, Lay it up in our hearts ?

And, Practise it in our lives ?

Or, Is it enough to reade or hear the word, though we never regard to lay it up or practise it ?

91. Q. How doe the Sacraments become effectuell means of salvation ?

Is it from any vertue meerly in themselves ?

Or, In him that doth administer them ?

Or, Is it only by the blessing of Christ and the working

faith unto salvation n. n *Neb.* 8.8. *1 Co.* 14.24,25. *Act.* 26. 18

*Psa.* 119.8. *Act.* 28.32.

*Rom.* 15.4. *2 Tim.* 3.15,16,17. & 1.16.

90. A. That the word may become effectual to salvation, we must attend thereunto with diligence o, preparati-

on p, and praier q, receive it with faith &

love r, lay it up in our hearts s, and practice

it in our lives t. o *Pr.* 8.34. p *1 Pet.* 2.1,2.

q *Psa.* 119.18. r *He.* 4.2. 2 *Thes.* 2. 10.

s *Psa.* 119.11. t *Luk.* 9.15. *7 am.* 1.25.

91. A. The Sacraments become effectuell means of sal-

vation, not from any vertue in them, or in

him that doth administer them, but only by

ing of his Spirit?

Doe they become effectuali  
in all?

*Or,* Only in them that by  
faith receive them?

Yes by the blessing of  
Christ *u*, and the  
working of his Spi-  
rit, in them that by  
faith receive them *w*.

*u* 1 Pet. 3. 21. *Mat.*

2. 11. 1 Cor. 3. 6, 7.

*w* 1 Cor. 12. 13.

92. Q *What is a Sacra-  
ment?*

Is it an holy ordinance in-  
stituted by Christ?

*Or,* Only of mans inven-  
tion?

Is there any use therein of  
sensible signes?

Are Christ and the benefits  
of the covenant thereby re-  
presented, sealed and applied  
to Beleevers?

*Or,* Be they uselesse and  
empty signes?

*Or,* Doe they signifie and  
confirm temporall blessings  
only?

93. Q *Which are the Sa-  
craments of the new Testament?*

Baptism and the Lords Sup-  
per?

Are there no more Sacra-  
ments of the new Testament,  
but these two?

Yes wherein by sensible  
signes, Christ and the  
benefits of the new

Covenant are repre-  
sented, sealed, and  
applied to belee-

vers *x*. *x* Gen. 17. 7,

10. *Exo.* 12. chap.

*No.* 1 Cor. 2. 1. 23, 26.

*No*

93. *A.* The Sacra-  
ments of the new  
Testament are, Bap-  
tismey, and the Lords  
Supper *x. y* *Mat.* 28.  
19. *z* *Mat.* 26. 26,  
27, 28.

*Yes*

*No.*

94. Q *What is Baptisme?*

*Doth*

94. *A.* Baptisme is  
a

Doth the Sacrament of Baptisme signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of grace?

*And,* Doth it signifie and seal our ingagement to be the Lords?

*And,* Is this done by washing with water, in the Name of the Father, and of the Son, and of the holy Ghost?

95. Q. To whom is Baptisme to be administred?

Is Baptisme to be administred promiscuously, to those that be out of the visible Church, as well as to those that are within it?

May not those that are out of the visible Church be baptized, when they come to profess their faith in Christ, and obedience to Christ?

*And,* Not till then?

Are not the infants of such as are members of the visible Church to be baptized?

While they are infants?

a Sacrament where-  
in the washing with  
water in the name of  
the Father, and of  
the Son, and of the  
holy Ghost <sup>a</sup>, doth  
signifie & seal our in-  
grafting into Christ,  
and partaking of the  
benefits of the Co-  
venant of grace, and  
our engagement to  
be the Lords <sup>b</sup>. a *Mat*  
28. 19. b *Rom.* 6. 4.  
*Gal.* 3. 27.

95. A. Baptisme is  
not to be admini-  
stred to any that are  
out of the Visible  
Church, til they pro-  
fesse their faith in  
Christ, and obedi-  
ence to him <sup>c</sup>, but the  
Infants of such as are  
members of the visi-  
ble Church are to be  
baptized <sup>d</sup>. c *Act.* 8.  
36, 37. & 2. 28.  
<sup>d</sup> *Act.* 2. 38, 39. *Gen.*  
17. 10. with *Col.* 2.

96. Q *What is the Lords Supper?*

Is it a Sacrament wherein by giving and receiving bread and wine according to Christs appointment, his death is shewed forth?

Or, Is it sufficient that only bread be given and received?

Or, Only the wine?

Or, Hath Christ appointed a giving and receiving both of the bread and wine?

And, Doe we thereby shew forth Christs death?

Are the worthy receivers made partakers therein, of Christs body and blood, with all his benefits to their spirituall nourishment and growth in grace?

Doe all those that receive the Lords Supper, thus partake of Christ?

Or, Only those that are worthy receivers?

Do they partake of Christs body and blood after a corporall and carnall manner?

Or, By faith?

97. Q *What is required in the worthy receiving of the Lords Supper?*

Must those that would worthily partake of the Lords Supper, examine themselves of their

11, 12. 1 Cor. 7. 14.

96. A. The Lords Supper is a Sacrament, wherein by giving and receiving bread and wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith made partakers of his body and blood, with all his benefits, to their spirituall nourishment & growth in grace.

e 1 Cor. 11. 23, 24, 25, 26. & 10. 16.

97. A. It is required of them that would worthily partake of the Lords Supper, that they examine them-

their knowledge to discern the Lords body ?

*And,* Of their faith to feed upon him ?

*And,* Of their repentance, love, and new obedience ?

*Or,* Can they partake unworthily that are ignorant and cannot discern the Lords body ?

*Or,* That doe not beleieve ?

*Or,* Not repent ?

*Or,* They that have no love to God ?

*Or,* To his children ?

*Or,* That do not endeavour to walk in new obedience ?

Is there any danger of coming unworthily ?

Doe they that come unworthily eat and drink judgement to themselves ?

98 *Q. What is Praier ?*

Is it only to repeat some words, though without affection and understanding ?

*Or* is it an offering up of our desires to God ?

For things agreeable to his will ?

May we pray to none but God ?

Not to Saints or Angels, or the Virgin *Mary* ?

*Nor,* To Images ?

Must we pray in Christs name ?

*And,*

Yes. themselves of their knowledge to discern the Lords body,

Yes. of their faith to feed on him

Yes. g, of their repentance b, love i, and new obedience k,

Yes. lest coming unworthily, they eat

No. & drink judgement to themselves l,

No. f 1 *Corin.* II. 28. g 1 *Cor.* 13. 5 h 1 *Co.*

No. 11. 31. i 1 *Cor.* 10. 16, 17. k 1 *Cor.* 5.

Yes. 7, 8. l 1 *Cor.* 11. 28, 29.

Yes. 98. A. Praier is an offering up of our desires to God, for

No. things agreeable to his will, in the name

Yes. of Christ o, with confession of our sins p,

Yes. and thankfull acknowledgement of

No. his mercies q, m *Psa.* 62. 8. n 1 *Ioh.* 5. 14.

No. o *Joh.* 16. 23. p *Psa.*

Yes. 32.

*And, In his only ?*  
Trusting in him and none  
else for making our praier  
accepted ?

Yes 32. 5, 6. Dan. 9. 4.  
q Phil. 4. 6.

*Or, May we pray in the  
name of any other ?*

Yes

No

*Or, For things sinful or not  
agreeable to Gods wil?*

No

*Must we in our praier con-  
fesse our sins ?*

Yes

*And, Thankfully acknow-  
ledge Gods mercies ?*

Yes

99. Q. *What rule hath God  
given for our direction in  
praier ?*

*Is the whole word of God  
of use to direct us in Praier ?*

Yes

*And, Is that form of Prai-  
er which Christ taught his  
Disciples ( commonly called  
the Lords Praier ) a more  
speciall rule of direction ?*

Yes

99. A. The whole  
word of God is of  
use to direct us in  
praier, but the spe-  
cial rule of direction  
is, that form of prai-  
er which Christ  
taught his Disciples.  
commonly called.  
*The Lords Praier* s.  
r 1 Ioh. 5. 14. s Mar.  
6. 9, 10, 11, 13. with  
Luk. 11. 2, 3, 4.

100. Q. *What doth the  
Preface of the Lords Praier  
teach us ?*

*Do these words [ Our Fa-  
ther which art in heaven ] teach  
us to draw near to God with  
all holy reverence ?*

Yes.

*And Confidence ?*

Yes.

*As Children to a Father ?*  
That

Yes

100. A. The Preface  
of the Lords Praier  
which is [ *Our Fa-  
ther which art in hea-  
ven,* ] teacheth us to  
draw near to God  
with all reverence  
and



~ That is able to help us ?

And, Ready to help us ?

Or, May we pray irreverently ?

Or, Distrustfully ?

Doubting of Gods power to help us ?

Or, Of his willingnesse to help us ?

And, Do they teach us to pray with others ?

And, For others ?

101 Q. What do we pray for in the first Petition ?

Do we pray in these words (*Hallowed be thy name*) that God would enable us and others to glorify him in all that whereby he makes himself known ?

In his Titles, Attributes, Ordinances, word and works ?

And, That he would dispose all things to his own glory ?

Or, May we be altogether careless of Gods glory ?

102. Q. What do we pray for in the second Petition ?

Do we pray in these words [*Thy Kingdome come*] that Satans Kingdome may be destroyed ?

Or,

Yes. and confidence, as

Yes children to a Father,

No able and ready to

No help us, and that

No we should pray with

No and for others w.

No t *Mat. 6. 9. u Rom.*

8. 15. *Luk 11. 13.*

Yes w *Act. 12. 5. I Tim.*

Yes 2. 1, 2.

101. A. In the first

Petition, which is,

[ *Hallowed be thy*

*name* x ] we pray,

that God would enable us and others to

glorifie him in all

that whereby he

makes himselfe

known y, and that he

would dispose all

things to his own

glory z. x *Mat. 6. 9.*

y *Psa. 67. 2, 3. z Psa.*

83. throughout.

102. A. In the se-

cond Petition, which

is, [ *Thy Kingdome*

*come* ] we pray that

Satans Kingdome

may



Or, May Satans kingdome  
and Gods Kingdome stand  
together?

No

That the Kingdome of  
grace may be advanced?

Yes

Our selves and others  
brought into it, and kept in it?

Yes

And, That the Kingdom of  
glory may be hastned?

Yes

may be destroydd *b*,  
and that the King-  
dome of grace may  
be advanced *c*, our  
selves and others  
brought into it, and  
kept in it *d*, and that  
the Kingdome of  
glory may be hasten-  
ed *e*. *Mat.* 6. 10.  
*b Psa.* 68, 1, 18. *c Rev.*  
12. 10, 11. *d 2 Thes.*  
3. 1. *Rom.* 10. 1. *Iob.*  
17. 9, 10. *e Rev.* 22.  
20.

103. Q. What doe we pray  
for in the third petition?

Do we pray in these words  
[*Thy will be done in earth as  
it is in heaven*] that God by  
his grace would make us able  
to know his will?

Yes

And, To obey it?

Yes

And, To submit to it?

Yes

And, That in all things?

Yes

As the Angels doe in hea-  
ven?

Yes

May we not in some things  
disobey his will?

No

Nor grudge at it?

No

Nor prefer our own wills  
before it?

No

But must we know, obey  
and submit to it in all things?

Yes

Are

103. A. In the third  
Petition, which is,  
[*Thy will be done on  
earth as it is in hea-  
ven*] we pray that  
God by his grace  
would make us able  
and willing to know  
obey and submit to  
his will in all things *g*  
as the Angels doe in  
heaven *b*. *g Psa* 67.  
throughout. *Psa.* 119.  
36. *Mat.* 26. 39. *2 Sa.*  
15. 25. *Iob* 1. 21.  
E h *Psa.*

Are we not able or willing  
to it of our selves?

h Psa. 103. 20, 21.

And, Can we not be made  
willing and able but by his  
grace?

104. Q. *What doe we pray  
for in the fourth petition?*

Do we pray in these words  
[Give us this day our daily  
bread] that we may receive a  
competent portion of the good  
things of this life?

And, That of Gods free  
gift?

And, Injoy his blessing with  
them?

Cannot we our selves pro-  
cure them by our industry?

Ner deserve to have them  
bestowed upon us?

Or, Blessed to us?

And, Cannot they doe u  
good of themselves withou  
Gods blessing?

105. Q. *What doe we pray  
or in the fifth petition?*

Do we pray in these words  
[Forgive us our debts, as we for-  
give our debtors] that God for  
Christs sake would freely par-  
don all our sins?

Are we by our sins become  
debtors to Gods justice?

Cannot we our selves satis-  
fie Gods Justice and so pay  
that debt?

Ner have them forgiven us  
for

No

No

Yes

Yes

Yes

No

No

No

No

Yes

Yes

No

104. A. In the fourth  
Petition, which is,  
[Give us this day  
our daily bread] we  
pray that of Gods  
free gift we may re-  
ceive a competent  
portion of the good  
things of this life, &  
enjoy his blessing  
with them k. i Mat.

5. 11. k Pro. 30. 8, 9.  
Gen. 28. 20. i Tim. 4.  
45.

105. A. In the fifth  
Petition, which is,  
[And forgive us our  
debts, as we forgive  
our debtors] we pray  
that God for Christs  
sake would pardon  
all our sins m, which  
we are the rather  
encouraged to ask,  
because by his grace  
we

for our own sake?

No.

we are enabled from

Or, Only for Christs sake?

Yes

the heart to forgive

Doth God expect when we desire forgiveness from him, that we should from the heart forgive others?

Yes

others *n.* 1 *Mat.* 6. 12  
in *Psa.* 51. 1, 2, 7, 9.  
*Dan.* 9. 17, 18, 19.  
in *Luk.* 11. 4. *Mat.*  
18. 35.

Or, Is it enough that we do it in words only?

No

And, Can we do this of ourselves?

No

Or, Must we be enabled by his grace?

Yes

And, Is it any encouragement to ask forgiveness from God, when by his grace we are enabled from the heart to forgive others?

Yes

106. Q. What do we pray for in the sixth petition?

106. A. In the sixth Petition, which is,

Do we pray in these words [Lead us not into temptation, but deliver us from evil] that God would keep us from being tempted to sin?

Yes

[And lead us not into temptation, but deliver us from evil o]

Or, At least support and deliver us when we are tempted?

Yes

we pray that God would either keep us from being tempted to sin p, or support & deliver us when we are tempted q, o *Ma.*

Are Gods children in danger of being tempted to sin as well as others?

Yes

Are we not able of our selves to avoid temptation?

No.

6. 13. p *Mat.* 26. 41.  
q 2 *Cor.* 12. 1, 8.

Or, To stand or be supported in temptation, by our own strength?

No.

Nor deliver our selves out of temptation?

No

And,

And, Is none but God able to do it for us?

No.

107. Q. What doth the conclusion of the Lords praier teach us?

Do these words [ *For thine is the Kingdom, and the power and the glory, for ever, Amen* ] teach us to take our encouragement in praier from God only?

Yes

Or, Can we have sufficient encouragement from our selves, or any other creature?

No

And, Are we in our praiers to praise him?

Yes

Ascribing to him the Kingdom or absolute sovereignty over all things?

Yes

And, Almighty power to do all things?

Yes

And, Infinite majesty and glorious excellency above all things?

Yes

Or, Is any creature exempt from his authority?

No

Or, Is any thing too hard for his power?

No

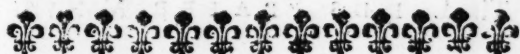
Or, Any creature equall to him in glory?

No

Do we say *Amen* in testimony of our desire and assurance to be heard?

Yes.

107. A. The Conclusion of the Lords Praier, which is [ *For thine is the Kingdom, and the power, and the glory, for ever. Amen* ] teacheth us, to take our encouragement in Praier from God only, & in our praiers to praise him, ascribing Kingdome, power & glory to him, and in testimony of our desire and assurance to be heard, we say, *Amen* u. 1 *Mat. 6. 13.* [ *Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19. 11 Chr. 29. 10, 11, 12, 13. 11 Cor. 14. 16. Rev. 22. 20, 21.* ]



## The ten COMMANDEMENTS. EXO. 20.

**G**OD spake all these words, saying, I am the **LORD** thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the **LORD** thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the **LORD** thy God in vain: for the **LORD** will not hold him guiltlesse, that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six daies shalt thou labour & do all thy work; but the seventh day is the Sabbath of the **LORD** thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: For in six daies the **LORD** made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the **LORD** blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy daies may be long upon the land which the **LORD** thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his ass, nor any thing that is thy neighbours.

And, Is none but God able to do it for us?

No.

107. Q. What doth the conclusion of the Lords praier teach us?

Do these words [ *For thine is the Kingdom, and the power and the glory, for ever, Amen* ] teach us to take our encouragement in praier from God only?

Yes

Or, Can we have sufficient encouragement from our selves, or any other creature?

No

And, Are we in our praiers to praise him?

Yes

Ascribing to him the Kingdom or absolute sovereignty over all things?

Yes

And, Almighty power to do all things?

Yes

And, Infinite majesty and glorious excellency above all things?

Yes

Or, Is any creature exempt from his authority?

No

Or, Is any thing to hard for his power?

No

Or, Any creature equall to him in glory?

No.

Doc we say *Amen* in testimony of our desire and assurance to be heard?

Yes.

107. A. The Conclusion of the Lords Praier, which is [ *For thine is the Kingdom, and the power, and the glory, for ever. Amen* ] teacheth us, to take our encouragement in Praier from God only, & in our praiers to praise him, ascribing Kingdome, power & glory to him, and in testimony of our desire and assurance to be heard, we say, *Amen* u. 1 *Mat. 6.*

13. f *Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19. 21 Chr. 29. 10, 11, 12, 13. 1 Cor. 14. 16. Rev. 22. 20, 21.*



## The ten COMMANDEMENTS. EXO. 20.

**G**OD spake all these words, saying, I am the **LORD** thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I the **LORD** thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

III. Thou shalt not take the name of the **LORD** thy God in vain: for the **LORD** will not hold him guiltlesse, that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six daies shalt thou labour & do all thy work; but the seventh day is the Sabbath of the **LORD** thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that is within thy gates: For in six daies the **LORD** made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the **LORD** blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy daies may be long upon the land which the **LORD** thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his ass, nor any thing that is thy neighbours.



## The LORDS PRAYER. Matth. 6.

**O**UR Father which art in heaven, Hallowed be thy Name, Thy Kingdome come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evil: For thine is the Kingdome, and the power, and the glory, for ever. Amen.

## The CREED.

**I** Beleeve in God the Father Almighty, maker of Heaven and earth : And in Iesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell\*, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I beleeve in the holy Ghost: the holy Catholike Church, the communion of Saints, the forgivenesse of sins, the resurrection of the body, and the life everlasting. Amen.

\* i. e. continued in the state of the dead, & under the power of death til the third day.

*FINIS.*



5.

t hy  
one  
ally  
our  
iber  
ow-

r of  
on-  
holy  
nder  
, he  
gain  
teth  
hty,  
and  
holy  
the  
ody,

